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WEEKLY REVIEW.

—We are indebted to a correspondent for a notice of some interesting services that were held September 5th, at Gudde, a place 33 miles N. of Mangalore, on the occasion of the baptism of 83 Natives, men, women and children, under the auspices of the Basle Evangelical Mission. The place is an outstation of Udapy, and there was a large attendance of missionaries, catechists and seminary students. The Rev. P. Ott and the Rev. S. Furtado conducted the morning service, after which the converts were baptized by Mr. Ott. The Rev. Messrs. Brasche and Gundert and the Catechists S. Andrea and J. Aaron, and T. Digel, Esq., took part in the evening service. A number of new and interesting hymns were sung on the occasion. We commend these converts to the prayers of our readers.

—A correspondent of a contemporary asks for "the exact passage in the New Testament which orders that Sunday shall be the Sabbath, or Lord's Day." Will said correspondent favour the public with the exact passage in the Old Testament which orders that Saturday shall be the Sabbath? From the Old Testament no one we think could learn on what day the Sabbath fell.

—A correspondent of a daily paper notices that the Bombay University in their calendar make Sunday the seventh day of the week. In the New Testament Sunday is called the first day of the week because the usage of the Jews made it necessary to use this language in order to be understood. The same correspondent, while denying its divine obligation, speaks of it as a weekly rest and a good thing. But rest comes after labour, and the weekly rest comes after six days of labour; that is to say, it falls on the seventh day. From the beginning of the world, 2,000 years and more before any step was taken in the direction of a Jewish economy, long before the family of man was split up into nations, God "blessed the seventh day and sanctified it," Gen. ii. 2, 3. And with reference to this Christ says, "The Sabbath was made for man," not merely for the descendants of Abraham. The early disciples gave it the beautiful name of the Lord's day, and they who have a true and loving loyalty towards Christ will feel that the day has only derived an additional sanctity from having the name of Christ put upon it. In introducing the New Dispensation the greatest care was taken not to shock the feelings of the Jews by an abrupt abolition of the institutions which God had given them, and for a time both the Jewish Sabbath and the Day of Christ were observed in the early church, as we may see by what Paul says of the (Jewish) Sabbaths in Rom. xiv. and Col. ii. 16. God has given man time for a definite purpose, and it belongs to man only as he uses it for this purpose; not using it for this purpose, he becomes as truly a thief as the man sent with money to make purchases for his master and using the money for himself, is a thief; not satisfied with robbing God of the six days, men insist upon robbing him of that which he has specially set apart for himself. When men speak of the Sabbath as a burden and a bondage, they simply show how alienated their hearts are from God, and how little they dream of the fact that He who made all things, has more power to satisfy the believing soul than resides in the things made by Him.

—We are very glad that the *Bombay Gazette* has taken up the matter relating to the presence of British officials on Gunputtee day at Baroda. One word from the Governor General would correct this abuse for ever, and he has been repeatedly urged to speak this word, but as yet in vain. The *Bombay Gazette* says:

"Truly, Gunputtee and his patrons have good reason to be proud of the honour which the god receives on this interesting occasion at the hands not only of a heathen Prince but of the Representative of a civilized and Christian Government. The whole resources of the State are made use of to prepare an imposing pageant in honour of the popular Mahratta divinity, and the Gaekwar in a golden *howdah*, and glaring with gold and diamonds, is on this occasion publicly put forward as Gunputtee's patron and protector. But the triumph of Gunputtee would not be complete without procuring the homage and salutation of the British Representative and of the troops under his orders. For this purpose the ceremonial, previously described, is brought into play. The Queen's Representative salutes the patron of Gunputtee, marches in procession with the idols, and plays a most conspicuous and edifying part in this popular heathen ceremonial. The fiction of course is that the Governor General's Agent knows nothing of Gunputtee, and is merely paying honours to the Gaekwar as Head of the Baroda State. There can be little doubt, however what the the natives themselves must think of the performance. When they see British officers and British troops openly employed to do honour to Gunputtee, they must needs conclude that the Government must have some motives of its own for thus publicly honouring an idolatrous ceremony. Nor can they be expected to discriminate between the patent public fact that the whole *tamasha* is in honour of Gunputtee, and the clumsy fiction by which the Government would attempt to apologize for its sneaking patronage of idolatry. We believe that Baroda is the only place in India where the Queen's Representative and British troops are still compelled publicly to take part in a heathen ceremonial, and the sooner so disgraceful a custom is abandoned the better it will be for our political prestige not only at Baroda but throughout India."

—A young man who was deranged shot himself the other day, and it came out on the inquest that his mother had sought to get him admitted into the Lunatic Asylum at Colaba, but because she was unable to pay for him he was denied admission. When we look at the magnificent pile raised at the Apollo Bunder as a Sailor's Home, we marvel that Western India should be unable to provid an adequate place of refuge for persons of unsound mind. We have a number of hospitals for those who are suffering from bodily infirmities; but the mind is regarded as of comparative insignificance, and a mere semblance of provision is made for the treatment of the deranged. The word *insane* means simply *unhealthy*, and supposes that mental unsoundness is the *ne plus ultra* of disorder. But the arrangements made do not seem to accord with this view.

—The *Indian Mirror* says:

"We have often maintained in these columns that the Brahmo Somaj has a Hindu as well as a Christian side. These two sides of our theology are entirely distinct, and represent altogether different types of faith and devotion. Inasmuch as Christ is incorporated with our creed, we find in it such elements of religion as faith, repentance, moral discipline, stern justice and truthfulness, prayer, and a craving for universal redemption. And because our national Hindu traditions, teachings, and examples have largely entered into the composition of our religious life, we are able to recognise among our spiritual possessions such treasures as asceticism, meditation, meekness, forgiveness, and communion. The former group of virtues we have borrowed, the latter we have inherited. The union of these two is the historical Brahmoism of to-day. The future of our church we see in a full and harmonious development of these united elements in life and character."

In this connection one naturally calls to mind what our Lord said about putting new wine into old bottles, and old wine into new bottles. The Hindoos sometime give their deities two heads or more, regarding this as a glorification of the deity, whereas it only makes him a monster. Christ and Chaitanya is simply an impossible combination, and if it could be effected there would be no more Christ and no more Chaitanya. We have in the Brahmo Somaj as here brought to view, just Neo-Platonism over again. The Greeks, compelled at length to recognize the claims of Christ, but unwilling to give up the traditional glories of their nationality, wanted to blend the teachings of Christ and those of Plato. "I can of mine own self do nothing," say Jesus. Christ is from above. He comes not to help man glorify man; but to strip humanity of its pretended glories, and offer to it, self-emptied, the indwelling of the Godhead. "I thank thee, Father, that thou hast hid these things from the wise and prudent and revealed them unto babes." Since writing the above we find something in a similar strain in the *Dnyanodaya*:

"In India, just as in the Roman Empire, people are beginning to believe and obey the Bible. Now, as then, many educated people acknowledge the foolishness of the common belief, but are afraid to avow their convictions. Still a few have the courage to renounce the worst forms of the popular faith, and have formed an eclectic system, choosing much from the Bible and something from Hinduism. The Brahma Somajists are the Neo-Platonists of India. They discard a revelation from God, depend only on conscience and appeal to Hindus from patriotic motives to accept their system, as a purified national religion in opposition to Christianity. Just as the Neo-Platonists broke up into sects, so the Somaj has divided. These, as those, have a following only among the educated, while these, as those, are but a *portion* of the educated."

—Ten Hindoos living in a town in the Tanna district, suspected that a man named Koiloji was possessed by a devil and was the cause of the cholera that had come to their village, and killed him. All have been found guilty; two have been sentenced to be hung, the rest to transportation for life.

—A good work appears to be going on among the soldiers at Satara. The burning of Billy Bray has not in the least arrested it. No less than 85, more than half of the detachment, have joined the Total Abstinence Association, and the Canteen Sergeant's vocation will be at an end if the interest continues, as we trust it will.

—Special services were held last week in the Methodist Episcopal church at Egutpoora. The Rev. G. K. Gilder was present from Bombay and preached a number of times. There was very good attendance and deep interest. Eight persons sought the Lord and found peace in believing. The Rev. Mr. Fox of Poona is conducting special services at Jubbulpoor.

—Retrospective legalization of illegal acts is very convenient for law-makers who have been law-breakers. It seems the Bombay Government have been levying tolls by mistake since 1864 and the Legislative Council has just undertaken to make all right not by refunding the money to those from whom it was taken, nor by making the roads and bridges free for ten years to come, but by an act of retrospective legalization. The Natives

have a proverb, zasa raja tasi praja, as the king so the people. In-equity in the ruler will find its way to the people.

—In the *Christian Advocate* of August 19, we find the following:

"Rev. William Taylor, after visiting the Chester and Emory Grove Camp-Meeting, visited the Sea Cliff Camp-Meeting, preaching at the latter Tuesday and Wednesday afternoons. On Thursday and Friday he was at the Newark Conference Camp-Meeting at Denville, and on Saturday left for West Virginia, where he proposed to spend Sunday and Monday at the Wheeling Camp-Meeting. Thence he would go on Tuesday to Silver Lake Camp-Meeting, by way of Pittsburgh and Buffalo. His plan is to leave Silver Lake on Saturday, spend Sunday and Monday at the Camp-Meeting near Lockhaven, Pa., and Wednesday and Thursday at the Wyoming Camp-Meeting. Everywhere he goes he is ready and abundant in labours, preaching, praying, and singing, with all the vigour and earnestness and success of his earlier ministry."

"On Wednesday of last week also another party of missionaries of the American Board sailed for India—Mr. H. Bruce and wife returning to the Mahratta mission, Mr. Edward D. Hume and wife accompanying them. The latter are both children of missionaries, born in India, and now returning there for their life-work. Mr. Hume is a graduate of Yale College and Hartford Theological Seminary."

—This year is certainly remarkable for inundations. We hear of them in almost all parts of the world. There has been a very destructive flood at Ahmedabad, by which thousands have been rendered homeless. Happily, the loss of life has not been great. But if the sufferers are not soon housed, many of them may be swept off by sickness. We rejoice to say that the Native gentry, especially those connected with Guzarat, are coming forward most liberally.

—The Rev. Dr. Wilson rallied from the low state in which he was reported to be last week, and went to Punchgunny. But he is again reported to be in a very precarious state.

—The *Times of India* calls attention to a very serious grievance. In the Native Army a soldier cannot obtain his pension unless he is sickly. He may have fulfilled his years of service and be (nominally) entitled to pension, but if he is an able-bodied man he is not suffered to leave the army. He must first contrive to get broken down in health. Here is another iniquity. We can imagine what a soldier under these circumstances will think of the Christian Government that treats his just claims so cavalierly. Why this invidious distinction between the British and the Native Armies?

—The 17th and 18th of this month have been fixed upon as days of special prayer in behalf of Sunday Schools, and Christians throughout the world are invited to take part in it. The proposal emanates from the Sunday School Union.

A friend sends us these extracts from a letter giving an account of an American Sunday School Convention, Chautauqua, at which the President of the United States was a visitor:

"August 9th.—We had a delightful lecture this afternoon from Professor Perrine on 'Christian Art.' The Tennesseans are here, and I have enjoyed their singing wonderfully. We had a sweet Sabbath yesterday. Dr. B. K. Peirce preached in the morning from the text '*Sow beside all waters,*' with his usual impressiveness and power..... Our party of twelve has a Bible Class of its own every evening in our cottage, to the immediate right of the auditorium, and we enjoy it very much indeed..... The Normal classes I enjoy very much, and I have been greatly benefited since my arrival..... The number in attendance grows larger every day. Some four thousand are now on the ground."

"August 16th.—The President has been here and gone..... The cottages were all decorated with flags and evergreens. The President and General Babcock, his Private Secretary, attended all the public services yesterday, of which there were three, and left last evening by the ten o'clock boat for the Martha's Vineyard Camp-Meeting. Dr. Vincent on behalf of the Assembly Committee presented the President with two Bagster's Bibles—one for himself, the other for Mrs. Grant, of whom Dr. Vincent made touching mention. General Babcock, whose rooms are in our cottage, said afterwards he 'was very glad Mrs. Grant had been remembered, for if a good woman lives on the face of the earth, she is one'.....Dr. Deems of the Church of the Strangers preached one of his grand sermons yesterday morning, that will live in our memories... Every body seems more and more deeply impressed with Dr. Vincent's ability and special adaptedness for this work.....I go home with a more hopeful spirit. I am more encouraged to work and *wait patiently* for results, but to work with all my heart and never yield to despair."

This assembly at Lake Chautauqua in the State of New York seems to have been a gathering of an unprecedented character. On the first Sunday in August there were 1300 Sunday School teachers and 225 preachers present. All denominations were represented. There were from three to five lectures daily by men of mark. A Hebrew class of over 100 members met daily. The Bible students were divided into four sections, each section meeting daily in its own tent, under a competent instructor. There was a miniature Palestine on the grounds; and an imitation of the Jewish tabernacle. One correspondent says:

"Individuals with open Bible in hand are seen almost every hour in the day among the mountains or the valleys of the miniature Palestine, studying, as travellers in Oriental lands, the geography of the Saviour's works and ways.

"The same is true of many people as they enter the outer court of the ancient tabernacle: the word of God is read, and, as they get the description, they walk into the inner court, and then, through the rent vail, into the holiest of the holies.

"The labour is not all given in search of a knowledge of the Scriptures, but souls are led to Jesus for a new life. In one tent on Sunday afternoon fifteen persons rose for prayers, and a strong spiritual undertone was experienced in all the services.

"The help of the Holy Ghost is called for earnestly and importunately by faithful men and women, at morning prayers, and at every public service; and such singing of spiritual songs by a vast concourse of people we have never heard before.

The Bombay Guardian.

SATURDAY, OCTOBER 2, 1875.

THE SECOND COMING.

We lately published an account of a Second Advent Delusion. A number of persons in Chicago had been led to believe that the Lord Jesus would appear in glory on the 19th of April last, and they spent that day together in momentary expectation of his glorious appearing, and only when the hour of midnight arrived did they awake from their delusion. The theory was that he would appear in the afternoon over Jerusalem, and that the revolution of the earth would cause him to be successively visible to people in western longitudes. They were evidently sincere and willingly braved whatever there might be of public scorn consequent on the avowal of such expectations; and one cannot but feel for them in the great disappointment and humiliation that came upon them at the close of the day. One unhappy result of these delusions is that men, confounding their own ideas with Scripture, lose their faith in God's word when their own erring calculations have proved untrue. But 'let God be true though every man a liar.' The truth concerning the first advent of Messiah was not vitiated because so many centuries went by before it was fulfilled. Because *my* prophecy has not been fulfilled, therefore no prophecy is of God: what an absurd conclusion!

We think it may be permitted us to enquire in this connection, What probably would have been the effect of *such* an appearing of the Son of Man as Elder Thurman and his flock in Chicago were looking for on the 19th of April last. Christ in his glorified humanity was to appear in the sky at a certain elevation above the earth, over Jerusalem. In order that the glory might be at once visible to the people inhabiting that city and neighbourhood, it would be necessary that He should remain at a considerable elevation, say a mile high. But in this case the features of our Lord would not be visible. Even at the end of a long room, we cannot see very distinctly the features of a speaker. The glory would dazzle the eyes, and not assist the vision. The theory was that Christ would remain unaffected by the earth's rotary movement and would be seen in succession by people in the west as the earth brought them in the line of the visible glory. But only the people living in a certain latitude, a certain narrow track would see the splendour, all the rest of the world would know nothing about it. The word of Scripture says, 'Every eye shall see him.' We must modify our theory. In order that Christ might be seen simultaneously by all the people on a particular meridian, in the N. and S. hemispheres, it would be necessary that he should remain far beyond the limits of our atmosphere, and at such a distance no object so small as a human body could possibly be seen. When the object of vision is a person, there must be vicinity in order to visibility.

When our Lord rose from the dead, he could easily have appeared to the inhabitants of Jerusalem as he appeared to the disciples on the Mount of Transfiguration, with a body gloriously resplendent. They would have been dazzled with the splendour, but there would have been difficulty of identification, because of this very splendour. He said to his disciples, "It is expedient for you that I go away, that the Comforter, the Holy Ghost may come." When the Spirit of God came to the disciples, immediately they knew Jesus as they had never known him before. Though they had been so long and so intimately associated with him, had seen him transfigured and had seen him risen from the dead they now saw his glory as they never had before. Consider the wonderful change wrought in their character; look at Peter denying Jesus before the maid-servant of the high-priest, and then look at him as he appears on the day of Pentecost and thenceforward, and we will understand how incomparably greater was the manifestation of Jesus after the removal of his body than before it. And this not merely with reference to his disciples. The people of Jerusalem, on the day of Pentecost, had a demonstration of the fact of Christ's presence at the right hand of the Majesty on high, such as would not have been conveyed by the sight of his glorified body in the skies. It is the Holy Spirit who alone can truly reveal Christ (1 Cor. ii. 8-12.)

But why then, it may be asked, do we find so much in the Gospel about a second advent of the Son of Man?

We do not deny that many of these expressions seem to demand a manifestation of Christ in a visible glory such as we have not yet had. But we think that the following considerations are not without importance.

The Jews were all looking for a temporal dominion with visible glory and earthly splendour. Their minds were so possessed with ideas of this sort that they could not conceive of a Messianic kingdom that should not be of this character. Until their expectations on this point were in some measure satisfied, they refused to consider the claims of Jesus and to learn of him. It was necessary to impress upon them at the outset that the work of Christ which had been inaugurated, was not the whole of his work, and that the prophecies concerning his kingdom of glory were yet to be fulfilled. It is the doctrine of the second advent that gives them patience to consider the meaning of the first. It is only when men fully surrender themselves to Jesus and obtain the great power of the Spirit, that they see the glory of God in the face of Jesus Christ, and find the promises more than made good in the revelation of Christ to their souls. When Christ was on the earth in his flesh, showing forth his mighty works, he keenly felt that he was shut in, 'cabined, cribbed, confined' by the partition walls of Judaism, and by the corporeal limitation to one place. 'I have a baptism to be baptized with, and how am I straitened until it be accomplished.' He longed for the hour when he would be addressing all the nations of the earth. (John xii. 20, 24.) As we have said, the disciples only began truly to know Christ on the day of Pentecost. The glory of Christ is in salvation. This was the joy set before him for which he endured the cross despising the shame. Except a

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man be born again he cannot *see* the kingdom of God. Look at what is said of the kingdom in the New Testament. On one occasion our Lord said that there were some standing by who should not taste of death till they saw the Son of Man coming in his kingdom. To see the Son of Man coming in his kingdom, is the language that is used in passages supposed to refer to the future advent of Messiah, and yet it must have had its fulfilment in the first century of our era. God addresses men in the language of men, and even when He speaks to them of things altogether beyond their present experience he can only use language that they are accustomed to apply to things within the range of their experience. The second chapter of 1 Corinthians, the third of 2 Corinthians, and many other passages in the New Testament show that the deepest things of God are revealed by the Spirit and only by the Spirit.

We have something more to say on this subject, but must reserve it for another occasion.

AN INTERESTING DOCUMENT.

"It is simply a farce and travesty of justice that out of a mob of 5,000 people 1 wretched Puttewala and 1 miserable Brahmin should be arraigned for riot." It is Mr. W. R. Hamilton, Magistrate of Poona, who utters this lament. He finds the wretched Puttewala and miserable Brahmin guilty of giving sudden provocation to the friends of the Pundit Dyanund Saraswati and of rioting, and sentences them to nine months imprisonment and a fine of Rs. 500 each.* The Magistrate's finding fills five columns of a supplement of the *Indu-Prakash*, and is certainly a remarkable document. What would our readers say if we informed them that the Magistrate gave an outline of the remarkable revivals of religion that have taken place in America and Europe during the last 18 years, dwelling particularly on the wonderful work accomplished by the agency of Messrs. Moody and Sankey, and pointing out by the light of these great events the evidence that the Gospel is still as of old the power of God to salvation and well worthy of a welcome from the millions of this land? Incredible! Surely he did not not say that? No; not that; he was on another tack altogether; but what he did say seems to us at least as strange and irrelevant as that sort of utterance would have been. We give some specimens:

"The present is an age of deep religious ferment. All over broad America, over England, through Germany and in Prussia, wherever men of the Saxon race inhabit, there is a silent desertion of old beliefs. The educated classes give in an outward adhesion to divine worship not because the doctrines of the church are true but because it is the custom. Men have grown tired of the old faith and they seem to pause and become irresolute before trusting themselves to the stream of the new ideas; meanwhile dogmatic and theological Christianity, though making spasmodic efforts to recover its lost ground by adopting a gorgeous ritual and ceremonial and becoming more sensuous and artistic, is daily becoming feebler, and the Religion of humanity is slowly but steadily gaining converts and is distinguished not by the number but by the intellectual preeminence of its disciples. The utilitarian system of morals has, it may be said, finally superseded the intuitional system. We believe morals to be the growth and result of experience and not derived from innate ideas implanted within us by the Deity. We do not believe that our conscience is able to distinguish between right and wrong, but that the unfailing test of right, is that conduct which tends to promote the good of mankind, and wrong that conduct which has the opposite tendency."

"In the field of opinions men have abandoned the doctrines of original sin and eternal damnation or that guilt attaches to theological error or in the inspiration of the Bible...Matthew Arnold has taught us to consider that book as the language of poetry and passion, of figure and metaphor, and we turn from the doctrine of the God in man to study with increasing admiration the pure morality of the teaching of Christ. Before such questions as the existence of God and a future life we stand halting and irresolute, sadly and painfully impressed that to destroy the belief in a God would be to destroy the keystone of popular morality. Millions of men are now kept in the path of duty from a consciousness that there is an all-seeing God who knoweth the secrets of their hearts from whom nothing is hid and who cometh to judge the earth and to cast the wicked into unquenchable fire. Destroy this belief, what motive what sanction have we to put into its place? This is the practical side of the question, but as for the opinion itself, while philosophers hesitate to affirm that matter is self-existent, the conception of a personal God slow to anger and of great kindness, just and yet merciful is on the decline and the idea of a future life is regarded as a superstition. A believe in Nihilism is spreading; when we die we will cease to be and become absorbed into the infinite azure of the past."

This is a singular sermon to be preached to the Natives of this country from the magisterial bench. They are informed of a deep religious ferment, that turns out to be an anti-religious ferment. Christianity is dying out and the Religion of Humanity (in which expression there are only two misnomers) is gaining converts among the intellectual. Mr. Hamilton does not believe in innate ideas, and his conscience (we are sorry to learn) is unable to distinguish between right and wrong, and he is obliged to glean as he can from the exhibitions of human conduct brought daily before him some faint intimations on the subject. A Daniel has appeared: 'Matthew Arnold has taught us.' But it turns out that the new teaching is likely to have one very sad result, viz., the destruction of the keystone of popular morality. When we consider what a poor thing popular morality is, even with the belief in God, the prospect of seeing it utterly shattered is not a pleasant one. We are hardly prepared just now for a reign of terror; and we cannot but tremble when we see the weird figure of the religion of Humanity lifting up a tremendous battle-axe to send the keystone of the arch of society flying; we feel like saying, Please do'nt. Mr. Hamilton concludes with what may be regarded as a very lovely picture, that of humanity dissolving at the touch of death and becoming absorbed into the infinite azure of the past. We hope that that 1 wretched Puttewala and 1 miserable Brahmin did not fail to appreciate the consolation of these words.

The Brahmo Somaj is afterwards brought in, and is made to do duty as a bridge between Matthew Arnold and Dyanund Saraswati.

It seems to us that the public of Western India are favoured in this remarkable document with an altogether new conception of the functions of the magisterial office. What if some magistrate who believes in God, a life beyond the present, the power of prayer, a divine incarnation, should from the bench formally reply to the opinions advanced in this finding?

* On appeal to the Sessions Judge, the fine and six months of the imprisonment were remitted to each of the prisoners.

Epitome of News.

SATURDAY, SEPTEMBER 25.

—During the Prince's visit the G. I. P. have decided to allow all classes alike to have return tickets, so that first, second, and third class passengers will be able to come to Bombay from all stations on the line from 15th October to 8th November, both days inclusive, at a fare and a half, and they will be allowed to return on any day up to and including the 30th November.

—*Bombay Gazette*; Ahmedabad, 24th: Heavy and unparalleled inundation since three days. Half the city is under water. Twenty thousand persons are houseless.

Danger is past though still heavy floods, the heaviest on record, seven feet higher than the great one in 1813. Both bridges have been swept away. The road to the station is much injured. No traces of native lines or the troops hospital. Immense damage both in and out of the city.

—It is stated, that the subscription list of Mr. Rodway's new paper, the *Royal Tourist*, already numbers one thousand; and that the engagements with correspondents, made up to the present, represent a sum of Rs. 12,000.

—A lithographed Chinese circular, on yellow paper, has been extensively placarded over Rangoon; a translation is given in the *Rangoon Mail* as follows:—"Leong Yeon Kee, Governor of Canton, brought three letters from Teo Tsun Soo, a minister of the Emperor of China, at Pekin, who has ordered that 49 days be set apart to feast the Chinese evil spirit. There will this year be scarcity of rice and plenty of sickness. Evil spirits will descend to examine and enquire into the sickness. If people do not believe this many will die in September and October. Should any people call you at midnight do not answer; it is not a human being who calls but an evil spirit. Do not be wicked but be good."

—The following letter to the *Pioneer* from Mr. R. G. Melvill, who attained an unenvied notoriety by adopting the Mahomedan faith, will be read with interest, together with the remarks of the *Pioneer*, which are as follows:—"Interested in the letter from Mr. R. G. Melvill, which we published in our correspondence columns on the 14th, we wrote to that gentleman suggesting that he should, if it were possible to do this without too bitterly offending Christian sentiment, furnish our readers with an explanation of the considerations which had induced him to embrace the Mahomedan faith. In reply we have received the following letter:—

"'Sir—The only reply I can give to yours of the 16th instant is that I never really adopted the Mahomedan faith. The only explanation of my having for a short time professed the faith appears to be that a 3-years' residence at Sirsa had so far acted on my brain that I was ready to do anything for the sake of a little excitement, without reflecting on the consequences. Those who have been at Sirsa will have no difficulty in crediting this.

'Of course, I soon repented of my folly and have long since ceased to profess a faith in which I never believed; but I was hurried out of the service without a chance of retracing my steps.

'I should be glad to have it generally known that I am a Christian and not a Mahomedan.—R. G. MELVILL.'"

—*Times of India*: "The flood which has wrought such destruction to Ahmedabad adds another to the long list of such calamities which will render the present year memorable. In England and France, in America, in Africa, as well as in Asia, floods of unprecedented extent have occurred within the last few months, and wherever the waters passed their course was marked by desolation and death. In Ahmedabad the catastrophe has extended to the whole city, and twenty thousand people, it is estimated, have been rendered houseless. The railway bridge—a structure of unusual solidity raised upon piles sunk where practicable seventy feet into the bed of the river, and generally supposed to be proof against any force which the waters could exert—has been swept away. The Government bridge has shared the same fate."

—It is stated that His Highness the Maharajah Holkar has appointed a native Christian lady, a Mrs. Ramaswamee, the wife of a reverend gentleman at Indore, on a salary of Rs. 100, as tutress to the zenanas of the Sreemunt Balla Saheb the young prince there.

—Professor W. D. Whitney, in a work on language which he has just published, has the following passage on the essential difference between man and the lower animals:—"The essential difference, which separates men's means of communication in kind as well as in degree from that of the other animals, is that, while the latter is instinctive, the former is, in all its parts, arbitrary and conventional. That this is so, the whole course of our exposition has sufficiently shown. It is fully proved by the single circumstance that for each object or act or quality there are as many names as there are languages in the world, each answering as good a purpose as any other, and capable of being substituted for another in the usage of any individual. There is not in any known language a single item which can be truly claimed to exist *phusei*, 'by nature'; each stands in its accepted use *thesei*, 'by an act of attribution,' in which men's circumstances, habits, preferences, will, are the determining force."

MONDAY, SEPTEMBER 27.

—The Railway line between the Beas and Umritsur was again inundated last Saturday.

—A Home paper says: "It is a fact of considerable importance that a class of philosophers of a somewhat severe school of thinking, both in Europe and America, are taking a strong theological position, both against materialism in science and abstract idealism in religion, and taking strong ground for positive Christianity. Professor Scharling, of Copenhagen, and Professor Grau, of Königsberg, have lately published able and important works in this direction, and it is interesting to observe that the last number of the *Journal of Speculative Philosophy*, published at St. Louis, has an elaborate article upon Spinoza, which strongly condemns his pantheism, shows the shallowness of his notions of God, freedom,

and immortality, and vindicates positive Christian faith."

"The paper recently read by Mr. Monier Williams, Oxford Professor of Sanskrit, upon the false religions of the world, has great interest alike from its facts and its suggestions, and was highly appreciated by the members of the London Missionary Conference, before whom it was read. He begins with Brahminism, and resolves its faith into the pantheism that believes that gods, men, animals and every conceivable emanation from the supreme soul aim at and must end by reabsorption into their source, Brahma. Next comes Buddhism, in which there can be no god; and if no god, then no prayer, no clergy. 'I said no god. I meant no real god. Yet action is a kind of god. Action is omnipotent. Action is all powerful in all future states of being. Its morality is a lofty system of universal charity and benevolence. Yet extinction is its ultimate aim. As to Islam, it is plainly a corruption of Judaism and Christianity. It began by admitting both; it ended by denouncing both. The end or aim of Brahminism is extinction; of Islam is admission to a material paradise. Christianity, which is pressing upon all these false religions, is a religion which offers to the entire human race access to God the Father through Christ by one Spirit; it effects its aims through nothing short of an entire change of the whole man and a complete renovation of his nature.' The grand central truth of our religion is not so much that Christ died as that he now lives and lives forever. Mr. Williams was urgent for renewed missionary zeal, and he said that England is the greatest Mohammedan power in the world, for the Queen rules about double as many Moslems as the Sultan, and there are about one hundred and eighty-five millions of Hindus in India."

Tuesday, September 28.

—*Bombay Gazette:* Arrangements having been completed for the retirement of Government as shareholders of Presidency Banks, the Directors have been informed that Government shares will be sold gradually in the market.

—The Secretary of State has declined to insist upon the removal of the Bank of Bengal agency from Bombay.

—There is to be a nunnery in Lahore.

—*Bombay Gazette:* "At Egutpoora, on Friday last, a Mrs. Halsted, wife of an employè on the G. I. P. Railway, was sentenced, by the Railway Magistrate of Nassick, to two months' imprisonment, for criminal breach of trust in respect of certain spoons, forks, &c., that had been placed in her keeping."

—A young man aged 20, named Francis Almeida, formerly employed as a clerk in the establishment of Messrs. Bonnevialle and Co., committed suicide on Sunday night by cutting his throat with a table-knife. From the evidence given by his mother, it appears that the deceased has, during the past three months, been suffering from insanity.

—The *Times of India* says there is to be "an endeavour by one of our ablest amateurs to swim from Malabar Point to the Prongs light-house. He has backed himself to achieve this great feat for the sum of two thousand rupees, only stipulating that he shall have a month's training before jumping in and putting off."

—At a recent examination at Madras some racy answers were given in explanations of certain idiomatic phrases in English. For instance, the following were some of the answers given to explain the phrase "To set the Thames on fire":—"To set fire to the ships that anchor on the river Thames," "When a battle takes place the navy used to stand on the river and attack the town, so the Thames was filled with navy," "To fire the cannons in the fleets anchored in the mouth of the river Thames," "To set sail over the Thames." "He rides his hobby to death" is thus explained:—"His horse runs with full gallop," "He is going to die," "He rides very fast to a great distance, so that his horse Hobby may suffer death." The phrase, "It serves him right," is thus explained:—"It is serviceable to him in a right way." "He can write with it. It is much useful to him in performing the office of writting." "It does him good, he fares on well."

—In England and Wales there is one clergyman or minister to each 718 of the population; in the United States there is one to each 879. Neither England nor the United States, however, are nearly so well supplied with priests and parsons as are certain other countries. In Russia there is a priest to each 323 of the population, which is only another way of saying that the clerical army of the Czar numbers 253,081 men. In France there is one priest, monk, pastor, or minister to each 235 of the population, or 153,629 in all. In Italy there is one to each 143 of the people, or about 190,600 in all. And in Spain—most blessed of all lands—there is a priest for each 54 of the population, or 315,777 in all. In Russia, France, Italy, and Spain, however, the men in religious orders of all grades are included in these numbers. The whole number of clergymen and ministers of every kind in England and Wales is 31,632; and in the United States it is 43,862.

—Out of forty-six candidates who presented themselves for the First Examination for L.M., in connection with the Bombay University, thirty have passed successfully.

—The *Dubuque* (Iowa) *News:* "Professor Woodman has now in his possession and is arranging the bones of a specimen of the extinct mastodon family, which are worthy of examination by all who have any curiosity or interest in nature's wonderful productions. The professor has sixty-eight bones in all, and is making search for the remaining ones, which will constitute the whole skeleton. In purchasing what he now has, he also purchased the exclusive right to dig in the ground for the rest, so that there is but little doubt that in a short time he will have all the bones of the largest animal ever found in the bosom of mother earth.

"About a year ago a German farmer, living at Welton, twenty-five miles west of Davenport, on the Chicago, Rock Island and Pacific Railroad, in crossing a small stream, noticed something projecting from the bank of the stream which excited his curiosity. He procured a spade and began to unearth it, and discovered, when he had it out, that it was a huge bone of some kind. The discovery came to the ears of Professor Woodman, and he opened negotiations with the old farmer, which resulted in his becoming the owner of the bones and of the right to search for more."

Wednesday, September 29.

—*Bombay Gazette* correspondence: "Our paternal Government has spent 35 lakhs or so of rupees, on a perfectly useless toy like the Hydraulic Lift and Graving Pontoon at Hog Island; will spend yet more 67 lakhs of rupees in trying to solve a problem of keeping a Wet Dock at all tides and all seasons, with a never-to-be kept or relied upon channel, but will not sanction a few thousands to make the necessary addition to the present hencoop at Colaba, called the Lunatic Asylum."

—The Dhoby thought to be killed by three soldiers near Madras, is getting well.

—The *Statesman* announces with much regret the death of Dr. Misquita, an esteemed member of the Portuguese community.

—The *Times of India* Poona correspondent, describing the last day's racing, says: "Captain Hogg, who was riding Bob, had no sooner dismounted than the animal dropped down dead."

This was after a steeple-chase.

—*Friend of India:* "The Baptist Missionary Society has sustained a great loss in the recent death of two of its Missionaries. One of these, the Rev. John Sale, a man of long experience and of excellent ability, died in England, whither he had gone to seek restoration of health. The other, the Rev. John Mintridge, of Jessore, had but newly joined the Mission, and was engaged in the study of the Bengalee language. His progress had however been so satisfactory and his promise of usefulness was so bright, that his death is the occasion of great distress to all who knew him. Mr. Sale came out to India in 1849, and was at first associated with the Revd. J. C. Page in the Society's Mission at Burrisaul. After some years, he was transferred to the Mission in Jessore of which he took charge. Towards the end of 1858 he removed to Calcutta, where as Pastor of the Lall Bazar Church, Secretary of the Benevolent Institution, and a helper in every good work he was well known and greatly esteemed. It deserves particular mention, that in 1860 he was appointed by the Government of Bengal a member of the Indigo Commission, and gave unwearied attention to the duties involved in this appointment during its long session. On the final removal of Mr. Page from Burrisaul in 1868, Mr. Sale was requested by his brethren to take charge of that Mission; and there his remaining days were spent until the end of 1873, when he returned to England in broken health."

—*Friend of India:* "It is almost permissible to ask whether Roman Catholicism in some of its aspects can properly be called Christianity at all? The venerable Newman himself tells us, that he has never yet been able to reconcile himself fully to some phases of the devotion with which the Romish Church regards the Blessed Virgin. Cardinal Manning on the other hand, with the true zeal of a pervert, has no difficulty with any part of the system whatever, and seems to find almost a morbid satisfaction in insisting upon what many Roman Catholics themselves speak of with reserve. Preaching a few weeks ago upon the Assumption of the Virgin he described the death of the Virgin, and the disappearance of her body from the grave on the third day—the growth of flowers, the melody as of angelic strains, and the fragrance, not of earth, testifying to the mystery and glory of her Assumption. The Cardinal said that these things were written in the heart of the Church, the true Scripture. The word written by the Holy Ghost was only a part of the Word, but the heart of the Church was written within and without by the same Spirit; and the Church had thus been taught to believe that Mary the Mother of God was assumed to the glory of God, not in soul alone, as the saints also were, but in body also; so that she was now on the right hand of her Son, as He was on the right hand of His Father. He then proceeded to adduce various reasons for the belief in the doctrine of the Assumption—reasons which, he said, were so convincing that *he could not understand how any man with the faith of a Christian could hesitate to believe with entire faith the glory of Blessed Mary*:—

"'First, it was incredible that she who had known no sin could suffer the corruption of death. A second reason for the Assumption was that she had ministered to the Son of God of her substance, so that, as a saint of the Church had said, 'He is what she is and she is what He is.' Her substance He took and, deifying it, He elevated it to a condition above the conditions of nature. It would be impossible to believe that she who had been, by the Divine right of her Son, assumed to be with Him in His kingdom should be with Him in spirit only. It could not square or harmonise with the true views of that blessed body in which He took His manhood, and in which He reigned over heaven and earth, that it should lie in the grave. No. She stood there the Queen of angels and of saints, with a dignity and sanctity exceeding theirs, and with an essential glory also exceedingly theirs in proportion as her sanctity exceeds theirs. She was the Queen of Heaven, the second Eve.'

"Cardinal Manning must know how all this jar upon multitudes of minds. But a sort of desperate hope seems to be indulged by these men that the mind of Europe is to be stormed by audaciously representing the superstitions of by-gone ages as vital truths of Christianity. While the venerable and learned Döllinger is denouncing these superstitions all round, Cardinal Manning cannot sufficiently proclaim his ardent belief in them all."

—One of the Siamese Embassadors, on returning home from Europe, gave the following description of a piano-forte, or as he called it, "a great trunk set upon legs." He said, "A woman sits in front of this and tickling a sort of tail it has with her toe, produces a variety of sounds by beating rapidly with her fingers on a number of little bits of ivory in front of it."

—*Lucknow Witness:* "We learn that the Rev. Mr. Jenkins, a prominent Wesleyan Minister of England and formerly a missionary in Madras, is expecting to pay an extended visit to India this coming cold season, and will doubtless be of considerable aid to the work in various parts of the country. We should be glad to welcome a number of such travellers."

"We see by the American papers that the Rev. William Taylor arrived in New York, July 25th. He has been labouring since then in the various Camp-Meetings so extensively held during August and September, and visiting some of the churches. He is also looking for suitable recruits to be sent on for the reinforcement of the work here in India which he has so deeply at heart, and to which he expects to return in due time. We pray that the Lord may give him all success during his visit to his native land."

—*Deccan Herald:* "In the appeal from the decision in the City Riot case, the judgment was reversed as far as the first count of the indictment is concerned, and the two prisoners were convicted of simple rioting and sentenced to three months' imprisonment. The punishment awarded by the City Magistrate was a fine of Rs. 500 each and nine months' imprisonment."

Thursday, September 30.

—It is said that the G. I. P. Railway dividend for the past half-year will be fully 6 per cent.

—*Iron* says: "The deepest sea soundings yet effected were obtained by the *Challenger* this year in the abysses off New Guinea, depths which have occasioned a sharp line of demarcation between the fauna of Asia and Australasia. The 'lead' weighed 4 cwt., and struck bottom at the tremendous depth of 4,450 fathoms, or about 26,700 feet. The hollow rod, by which specimens of the bottom are brought up, was full of mud, and both the thermometers that

had been sent down were smashed to atoms by the enormous pressure of the superincumbent water. A previous unsuccessful attempt to reach the bottom, but in which 4,545 fathoms were sounded, showed the temperature at that depth to be 35½ deg. Fahr., uncorrected."

We have our doubts as to the enormous pressure. Delicate shells have been brought up from immense depths. If the water is so very cold at a depth of five miles what becomes of the theory that heat increases as we penetrate the globe?

—Perry's Monthly Circular for August says that never at this season of the year has there been a more general climatic and terrestrial disturbance over Europe and America. "Floods in the south and north of France, floods in Hungary, people knocked down and killed in Switzerland; floods in England, but less marked than upon the continent, and general bad weather everywhere. Eruptions in Iceland; earthquakes in South America, and terrific storms at Valparaiso; the destruction of life has been unprecedented, and great damage to crops and other property. To add to these dire calamities a most appalling famine is raging in Asia Minor."

—There was a choral festival last evening at St. Thomas' Cathedral. The choristers numbered 140. The Hallelujah Chorus and other concerted pieces are said to have been very well performed.

—*Times of India*; Kurrachee, 29: "The accident to the buttela *Neerasel*, tindal Mahomed, occurred on Sunday morning when pitch dark. She mistook her course, and dashed on to the end of the breakwater and smashed. The weather was then rough and a heavy sea dashed against the breakwater. The cries of the passengers were heard at Manora. Captain Parker proceeded to the breakwater, and at the risk of his life saved nine of the passengers. He then went towards the wreck and set afloat a mast with a line fastened and saved seven. The syrang of the lighthouse bravely swam to the wreck and saved a woman and a boy. Eighteen were thus saved, fifteen men, six of whom were the crew, two Cuchee women and one boy. Some say that forty-two persons were drowned, and some seventy-five. Thirty-four bodies have been recovered, all terribly disfigured."

—Same: "The Rajahs, rajahlings, and chiefs in India are contributing most liberally towards the reception of the Prince of Wales. The largest contribution from a native prince towards the vist is that of the Maharajah of Benares, who gave Rs. 25,000 towards founding a hospital in that city to commemorate the Prince's visit. The Maharajah of Vizianagram came down with Rs. 15,000 on that occasion. But the Zemindar of Ettapooram, in the Tinnevelly district, though yet a minor, has signified his intention to the Collector to expend Rs. 30,000 on the occasion of H. R. H.'s vist to Tuticorin."

"The smallest Bible in the world, just produced by the Oxford University Press, is printed on a tough Indian paper of extreme thinness and capacity, measures 4½ in. by 2¾ in. by ½ in., and weighs, bound in limp morocco, less than 3½ oz., and can be sent through the post for a penny."

Friday, October 1.

—The Str. *Delhi*, with English Mails left Aden for Bombay, Wednesday, 3 p.m.

—*Bombay Gazette*: "The Government of India have awarded the sum of Rs. 20,000 to be distributed amongst the members of the detective force of the Bombay Police, in recognition of the valuable services rendered by them in discovering the plot to murder Colonel Phayre, late Resident at Baroda, and subsequently valuable jewels, &c., belonging to that State. Amongst those who are to share in this prize are Mr. Edginton, Mr. Gujanund Vithul, Khan Bahadoor Akbar Ali, Khan Sahib Abdool Ali, and other members of the force."

—Deaths last week, 324.

—*Overland Mail*, Sept. 10th: Mr. Disraeli was in a train which came into collision at Leicester on Sept. 8th. Happily the Premier was uninjured.

Both Mr. Bright and Mr. Roebuck have spoken this week. Mr. Roebuck thinks everything is now about right. Mr. Bright is not so well satisfied.

Vacancies for Blackburn and West Suffolk are caused by the deaths of Mr. H. M. Feilden, M.P., and Col. Maitland Wilson, M.P.

The possibility of raising the *Vanguard*, and the best mode of procedure, have been among the chief topics of the week.

A singular mania for jumping from the London bridges to prove swimming ability is being put down by the police.

Amongst the deaths recorded this week are:—Major-Gen. N. Gardiner; Col. Peers Williams; Lieut.-Col. F. M. Wilson, M.P.; Major H. Leveson; Major C. Mansel, late 15th Hussars; Capt. C. Pieters, late 1st Royals; Capt. C. Madden, R.N.; Sir T. Miller, Bart.; Mr. Feilden, M.P.; Dowager Lady Berwick; Countess of Buchan; Mr. J. Haworth, of Calcutta; Mr. R. Thring, late H.E.I.C.S.; and Mr. C. Tottenham, late Bengal C.S.

The Governor of Mississippi has telegraphed to President Grant calling upon him to interfere for the purpose of quelling the disturbances existing in that State through the conflict between the whites and the negroes. Armed whites are holding the town of Clinton, having put the negroes to flight with a loss of forty killed and many wounded.

Domestic violence (a New York telegram says) prevails in the most aggravated form in the Hinds, Yazoo, and Warren counties, and the State authorities are powerless to restore order.

An Indian outbreak is reported from Nevada and Utah. Many of the settlers have been killed, and troops are being sent thither to restore order.

The venerable Dr. John Prichard, Baptist Minister, Llangollen, died on Sept. 7th, aged eighty. The deceased, who was a native of Llandudno, was educated at Abergavenny, and became pastor of the Baptist Church, Llangollen, in the year 1823. He spent a very active life, and was a most ardent and consistent advocate of temperance and religious equality.

The arrangements for the expected increase of the Indian Episcopate are now nearly completed. The chief difficulties hitherto have been legal ones, but these are to be overcome by consecrations held in India. The Rev. R. Caldwell, D.D., LL.D., and the Rev. E. Sargent, D.D., both South Indian Missionaries of more than thirty-five years' standing, are the coadjutor bishops-designate, though the names of their respective sees have not yet been finally determined.

—A notice to working-men in London says: "Centenary of American independence.—Doubtless the scenes to be witnessed in American cities on July 4th, 1876, will exceed anything and everything the world has yet seen. It has, therefore, been proposed to organise a working-men's excursion to America and back, leaving London early in June next year, *viâ* Liverpool, by a steamer of the Royal Mail line, and during an absence of six weeks to visit the cities of New York, Washington, Baltimore, Brooklyn, Philadelphia, Chicago, one day at the Niagara Falls (during the height of the season), returning home through Canada.

Selections.

ON GROWTH IN GRACE.

FROM THE SECRET OF A HAPPY LIFE, BY H. W. S.

One great objection made against those who advocate the life of faith is, that they do not believe in growth in grace. They are supposed to teach that the soul arrives at a state of perfection beyond which there is no advance, and that all the exhortations in the Scripture which point towards growth and development are rendered void by this teaching.

As exactly the opposite of this is true, I have thought it important to consider the subject carefully in this paper, that I may, if possible, fully answer such objections, and may also show what is the Scriptural place to grow in, and how the soul is to grow.

The text which is most frequently quoted is 2 Peter iii. 18: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Now this text exactly expresses what we believe to be God's will for us, and what we also believe He has made it possible for us to experience. We accept, in their very fullest meaning, all the commands and promises concerning our being no more children, and our growing up into Christ in all things, until we come unto a perfect man unto the measure of the stature of the fulness of Christ. We rejoice that we need not continue always to be babes, needing milk, but that we may, by reason of use and development, become such as have need of strong meat, skillful in the word of righteousness, and able to discern both good and evil. And none would grieve more than we at the thought of any finality in the Christian life beyond which there could be no advance.

But then we believe in a growing that does really produce maturity, and in a development that, as a fact, does bring forth ripe fruit. We expect to reach the aim set before us, and if we do not feel sure of it there must be some fault in our growing. No parent would be satisfied with the growth of his child if, day after day, and year after year, it remained the same helpless babe it was in the first months of its life. And no farmer would feel comfortable under such growing of his grain as should stop short at the blade, and never produce the ear, or the full corn in the ear. Growth, to be real, must be progressive, and the days and weeks and months must be a development and increase of maturity in the thing growing. But is this the case with a large part of that which is called growth in grace? Does not the very Christian who is the most strenuous in his longings and in his efforts after it too often find that at the end of the year he is not as far on in his Christian experience as at the beginning, and that his zeal, and his devotedness, and his separation from the world, are not as whole-souled, or complete, as when his Christian life first began?

I was once urging upon a company of Christians the privileges and rest of an immediate and definite step into the land of promise, when a lady of great intelligence interrupted me with what she evidently felt to be a complete rebuttal of all I had been saying, exclaiming: "Ah! but Mrs. Smith, I believe in *growing* in grace." "How long have you been growing"? I asked. "About twenty-five years," was her answer. "And how much more unworldly and devoted to the Lord are you now than when you began your Christian course? "Alas!" was the answer, "I fear I am not nearly so much so;" and with this answer her eyes were opened to see that at all events her way of growing had not been successful, but quite the reverse.

The trouble with her and every other such case is simply this, they are trying to grow *into* grace, instead of *in* it. They are like the rosebud which the gardener should plant in the hard, stony path, with a view to its growing into the flowerbed, and which has of course dwindled and withered in consequence instead of flourishing and maturing. The children of Israel wandering in the wilderness are a perfect picture of this sort of growing. They were travelling about for forty years, taking many weary steps, and finding but little rest from their wanderings, and yet at the end of it all, were no nearer the promised land than they were at the beginning. When they started on their wanderings at Kadesh Barnea they were at the borders of the land, and a few steps would have taken them into it. When they ended their wanderings in the plains of Moab they were also at its borders; only with this great difference, that now there was a river to cross which at first there would not have been. All their wanderings and fightings in the wilderness had not put them in possession of one inch of the promised land. In order to get possession of this land it was necessary first to be in it. And in order to grow in grace, it is necessary first to be planted in grace. But when once in the land their conquest was very rapid; and when once planted in grace the growth of the soul in one month will exceed that of years in any other soil. For grace is a most fruitful soil, and the plants that grow therein are plants of a marvellous growth. They are tended by a divine Husbandman, and are warmed by the Sun of Righteousness, and watered by the dew from Heaven. Surely it is no wonder that they bring forth fruit, "some an hundred-fold, some sixty-fold, some thirty-fold."

But, it will be asked, What is meant by growing in grace? It is difficult to answer this question, because so few people have any conception of what the grace of God really is. To say that it is free unmerited favour, only expresses a little of its meaning. It is the wondrous, boundless love of God, poured out upon us without stint or measure, not according to our deserving, but according to His infinite heart of love, which passeth knowledge, so unfathomable are its heights and depths. I sometimes think we give a totally different meaning to the word love when it is associated with God, from that we so well understand in its human application. But if ever human love was tender, and self-sacrificing and devoted; if ever it could bear and forbear; if ever it could suffer gladly for its loved one; if ever it was willing to pour itself out in a lavish abandonment for the comfort or pleasure of its objects; then infinitely more is divine love tender, and self-sacrificing and devoted, and glad to bear and forbear, and to suffer and to lavish its best of gifts and blessings upon the objects of its love. Put together all the tenderest love you know of, dear reader, the deepest you have ever felt, and the strongest that has ever been poured out upon you, and heap upon it all the love of all the loving human hearts in the world, and then multiply it by infinity, and you will begin perhaps to have some faint glimpses of what the love of God in Christ Jesus is. And this is grace. And to be planted in grace is to live in the very heart of this love, to be enveloped by it, to be steeped in it, to revel in it, to know nothing else but love only and love always, to grow day by day in the knowledge of it, and in faith in it, to intrust everything to its care, and to have no

shadow of a doubt but that it will surely order all things well.

To grow in grace is opposed to all self-dependence, to all self-effort, to all legality of every kind. It is to put our growing, as well as everything else, into the hands of the Lord, and leave it with Him. It is to be so satisfied with our Husbandman, and with His skill and wisdom, that not a question will cross our minds as to His modes of treatment, or His plan of cultivation. It is to grow as the lilies grow, or as the babes grow, without a care and without anxiety; to grow by the power of an inward-life principle that cannot help but grow; to grow because we live and therefore must grow; to grow because He who has planted us has planted a growing thing, and has made us to grow.

Surely this is what our Lord meant when He said, "Consider the lilies, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Or, when he says again, "Which of you by taking thought can add one cubit unto his stature?" There is no effort in the growing of a child or of a lily. They do not toil nor spin, they do not stretch nor strain, they do not make any effort of any kind to grow, they are not conscious even that they are growing; but by an inward-life principle, and through the nurturing care of God's providence, and the fostering of caretaker or gardener, by the heat of the sun and the falling of the rain, they grow, and grow.

And the result is sure. Even Solomon, our Lord says, in all his glory was not arrayed like one of these. Solomon's array cost much toiling and spinning, and gold and silver in abundance; but the lily's array costs none of these. And though we may toil and spin to make for ourselves beautiful spiritual garments, and may strain and stretch in our efforts after spiritual growth, we shall accomplish nothing; for no man by taking thought *can* add one cubit to his stature, and no array of ours can ever equal the beautiful dress with which the great Husbandman clothes the plants that grow in His garden of grace, and under His fostering care.

If I could but make each one of my readers realize how utterly helpless we are in this matter of growing, I am convinced a large part of the strain would be taken out of many lives at once. Imagine a child possessed of the monomania that he would not grow unless he made some personal efforts after it, and who should insist upon a combination of ropes and pulleys whereby to stretch himself up to the desired height. He might, it is true, spend his days and years in a weary strain, but after all there would be no change in the inexorable fiat. "No man by taking thought can add one cubit unto his stature;" and his years of labour would be only wasted, if they did not really hinder the longed-for end.

Imagine a lily trying to clothe itself in beautiful colors and graceful lines, and drawing to its aid the wisdom and the strength of all the lilies around it.

And yet in these two pictures we have, I conceive, only too true a picture of what many Christians are trying to do, who, knowing they ought to grow, and feeling within them an instinct that longs for growth, yet think to accomplish it by toiling, and spinning, and stretching, straining, and pass their lives in such a round of self-effort as is a weariness to contemplate.

Grow, dear friends; but grow, I beseech you, in God's way, which is the only effectual way. See to it that you are planted in grace, and then let the divine Husbandman cultivate you in His own way and by his own means. Put yourselves out in the sunshine of his presence, and let the dew of Heaven come down upon you, and see what will come of it. Leaves, and flowers, and fruit must surely come in their season; for your Husbandman is a skillful one, and He never fails in His harvesting. Only see to it that you oppose no hindrance to the shining of the Sun of Righteousness, or the falling of the dew from Heaven. The thinnest covering may serve to keep off the heat or the moisture, and the plant may wither even in their midst. And the slightest barrier between your soul and Christ may cause you to dwindle and fade, as a plant in a cellar, or under a bushel. Keep the sky clear. Open wide every avenue of your being to receive the blessed influences your divine Husbandman may bring to bear upon you. Bask in the sunshine of His love. Drink in of the waters of His goodness. Keep your face upturned to him. Look, and your soul shall live.

I will close with a few practical words. We all know that growing is not a thing of effort, but is the result of an inward-life principle of growth. All the stretching and pulling in the world could not make a dead oak grow. But a live oak grows without stretching. It is plain, therefore, that the essential thing is to get within you the growing life, and then you cannot help but grow. And this life is the life hid with Christ in God, the wonderful divine life of an indwelling Holy Ghost. Be filled with this, dear believer, and, whether you are conscious of it or not, you must grow, you cannot help growing. Do not trouble about your growing, but see to it that you have the growing life. Abide in the Vine. Let the life from Him flow through all your spiritual veins. Interpose no barrier to His mighty life-giving power, working in you all the good pleasure of His will. Yield yourself up utterly to His sweet control. Put your growing into His hands as completely as you have put all your other affairs. Suffer Him to manage it as He will. Do not concern yourself about it, nor even think of it. Trust Him absolutely, and always. Accept each moment's dispensation as it comes to you, from His dear hands, as being the needed sun, shine or dew for that moment's growth. Say a continual "Yes" to your Father's will. And finally in this, as in all the other cares of your life, "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God that passeth all understanding shall keep your hearts and minds through Christ Jesus."

And the blessed result of this will be, that you shall know a literal fulfilment of the promise, "The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing."

CLEAR LINES.

Religion has, of late, suffered much at the hands of her friends. From the inner centre of lax preaching and easy practice, there has burst forth an eruption of hideous criminations and sad disclosures that has darkened the air of Christendom. But with the wrong comes the retribution, and out of it a voice of warning. The longdrawn horror of the thing has passed; but surely the moral significance of it ought not to be lightly passed over. For it cannot be that the providence of God has allowed all this without intending that the Christian world should learn by it some practical lessons of the very gravest importance.

It is time to draw a clear line between truth and error. The gospel claims to be a supernatural religion. We want no preachers in gospel pulpits to proclaim merely the religion of nature. We are weary of hearing of a God who is only an exaggerated man, of repentance which is but outward reformation, of atonement, which is only at-onement, of love without law or law without penalty, and the whole "gospel of sentiment and gush." We need clear, masculine truth. No more Delphic oracles, studied ambiguities or pleasant platitudes. No more alternate streaks of orthodoxy and of heresy. The religious world has seen enough of this tree and it fruits.

There is a call for a clear line between the church and the world. The church is the solemn union of accredited believers, covenanting with Christ and with each other. It is composed of God's "peculiar people." Let the line be drawn and recognized and held. The church is not a mass meeting for all comers, nor a chance gathering where men drop in and drop out simply by enrolling and "dropping" their names at pleasure. It has its duties and its covenant, and its solemn church feasts, as such, for church members, and not for "the members of no church at all." It has its special bonds of union and communion.

There is a call for a clear line of Christian morality and propriety. The moral sentiment of the community has been somewhat confused of late. Many inevitable changes of relationship and modes of living have rendered necessary some re-adjustment in methods of activity and enjoyment. But amid all these changes there are certain unmistakable moral tendencies, drifts, and proprieties in our associations and our pleasures not difficult to recognize, And especially in the intercourse of men and women there are certain reserves and refinements which are the blossom of ages of Christianity. Much has been done within a generation to obscure the landmarks of Christian morality in common life. Much more has been done lately by a set of disgusting people of both sexes called "reformers," to tear away the vail of Christian decency and modesty from social life and conversation. At last, it would seem, they are going to their own places, and Christian people find themselves compelled to turn back to some of the old paths of principle and propriety. God, with as much mercy as rigor, is enforcing reform, and even the devil, having overshot his mark, is driving them to it.

It is time to draw the line between a religious and a non-religious life. Where there is a clear, heaven-wide, inward difference of character, must there not be *some* distinct and prevailing *outward* difference of life—in habitual associations, spirit, aims, interests, methods, pleasures, amusements? Will it not show itself in its choice of intimate friends, in its general line of intercourse, it habits of social and domestic life, its style of expenditure, its relation to indulgences and pleasures *proved* to be of questionable character, in its Sunday reading and habits, and a multitude of things not prescribed by law, but dictated by the spirit of Christ? And is not this a sphere of piety in which the present generation has witnessed a wonderful mixture, confusion, and obliteration? (*Advance*).

DR. W. G. BLAIKIE ON UNCHRISTIAN OCCUPATIONS.

The class referred to are those who earn their living by occupations incompatible with a Christian profession, and whose sincerity, at the very threshold of the Christian life, is exposed to a terrible ordeal. The cases occurred in London. One was that of a young man whose appearance showed that he was far gone in consumption—nay, probably was within a few months of eternity. His anxiety and distress brought him to the inquiry room. He frankly acknowledged that there was a great obstacle in the way of his becoming a Christian. He was in an employment, he said, in which he was required to tell lies every hour of the day. If he refused to tell the lies, he world infallibly lose his situation and sole means of supporting himself and others who were dependent on him. The friend who told me of this case added, with great sadness, that notwithstanding all that was said to him, the young man left the inquiry room without having made up his mind to stand by truth, and leave the consequence to God.

Another case was that of a young shopkeeper. His business in itself was lawful and useful; but the two shops in which it was caried on were open every Sunday, and from the nature of the locality, nearly all his business was done on that day. He stated his dilemma in the inquiry room plainly and tersely:—"If I become a Christian, I am ruined for time; if I do not become a Christian, I am ruined for eternity. Ruin stares me in the face either way." The person who was seeking to guide him tried to show that his temporal ruin was by no means inevitable if he became a Christian. But he could not induce him to decide accordingly The shopkeeper declined to give his name, but getting the address of the other, promised to write him in a few days. In about a week a letter was received from the shopkeeker, stating that he had resolved to run all risks, and "remember the Sabbath day to keep it holy."

A third case was that of a woman. Her first set of difficulties were of the common kind. All of them were brushed away. But when it might have been expected that her face would be radiant with joy, there being apparently nothing left between her and the grace of the Saviour, a dark cloud settled on it, and being asked the reason, in a kind of shriek she exclaimed, "Oh, the business! the business!" She kept a public house, and it seemed equally impossible for her to carry it on and to give it up.

Some obvious reflections occur on these cases. They give us an ugly glimpse of the extent to which immorality prevails in business. There is something fearfully repulsive to every unsophisticated conscience in the idea of men being hired to tell lies, and of their being certain of dismissal if they should refuse to do so. Is the "honest Englishman" come to this? Is the average English merchant—once so high in honour—getting "mixed with the heathen?" So far as this is a fact, it is a staggering one, and to all Christians affords ground of deep distress and much humiliation. It is interesting to find how surely the awakened conscience condemns these practices. All the sophistry of a lifetime, joined to the strongest considerations of self-interest and convenience, do not avail for one instant to make such practices appear compatible with a gracious state and a Christian life. The two things are seen to be absolutely incapable of reconciliation. It is clear from this that the great revival forces move directly and deeply in the lines of moral uprightness. There may be seemingly spiritual movements, which have but little regard for moral purity and integrity; but as it is the same God who is the God of grace and the God of truth and righteousness, so the hearts which His Spirit really moves to believe in His grace cannot but

be moved by the same Spirit to do His will. The test of the Sermon on the Mount may in all cases be relied on—"By their fruits ye shall know them."—*(Times of Blessing.)*

BECKFORD THE MILLIONAIRE AND HIS GREAT HOUSE.

A RICH West India merchant died, and left a large fortune to his little boy, whose name was William Beckford, and who found himself at the age of twenty-one one of the richest men in the world.

What did he do with his money? He spent it nearly all on himself. When he travelled, he travelled like a king. He sent on beforehand, and had the rooms he was to use fitted up in the grandest style.

The fine house which his father built did not suit him, and he resolved to pull it down and build one that should be the wonder of all England. Four or five hundred men were kept at work on it night and day until it was done. The night workmen used large torches, which lightened up the scene in a most brilliant manner. Beckford took great delight in going out and looking at the progress of the work. He would go out at night to some high part of the grounds, and spend hours in watching the strange sight of house-building by torch-light.

When the place was done it was called Fonthill Abbey. Then he built a wall around it, twenty miles in extent, and no visitor was allowed to enter it without a pass. Leave was not given to princes. Gold and silver cups and dishes dazzled the eye; jewels and precious stones were there in the greatest profusion; the most costly furniture adorned it. People would disguise themselves as servants and pedlars, in the hope of getting a glimpse of the wonders within. Admiral Nelson was one of the favoured few who was admitted.

And here Beckford lived alone taking the enjoyment all by himself and to himself. He had almost everything that money could buy. But money cannot buy happiness, and this was wanting at Fonthill Abbey.

Then there came a financial crash, and the princely fortune of William Beckford melted away like the snow under the spring sun. He was in debt; and the gate that would not open to the king had to open to the sheriff, who came and seized his stores of costly things. Fonthill Abbey was sold, but it was thought to be too large and expensive for anyone to live in; the great tower fell down, and the rest of the building was taken down.

Beckford saved just enough to keep himself from want, and he spent an unhappy old age at a hotel, with no body to pity or care for him.

"Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" (1 Tim. vi. 17).—*Signs of Our Times.*

A LONG ISLAND FARMER.

ONE day, in a union convention for the higher Christian life, a plain but fine-looking man arose, and gave an account of his experience. He said:—

"I have been listenin' to you all, until I *must* speak. Maybe my experience won't tally with your'n, but I must tell it. The other night, down in our place in a meetin', I told 'em I must tell my experience; that I had an experience I wasn't ashamed to tell; that if the Lord hadn't give me an experience I needn't be ashamed of, I wouldn't tell it. But, as the Apostle Paul said to the Romans, I am not ashamed of the gospel, for it is the power of God unto salvation. Yes, my brethren, it is the power of God unto salvation to a pretty hard one in me, I can tell you.

"I was religious afore I had religion, if you know what that means. Years ago I went forward and took my stand in the church, and went to meetin', and took the communion, but I hadn't salvation. All my religion was just my own doin's, and it was poor enough, you may know very well.

"At last I heard some people talk, and sing, and pray, who had something that I hadn't got, and I knew it; so I got very oneasy. Worse and worse it come on me, and I couldn't shake it off, all I could do. It got so bad at last I couldn't sleep o' nights, nor rest o' day-times. I didn't know what was the matter of me. Finally I broke down, asked the brethren and sisters to pray for me, and begun to cry for mercy myself.

"It wasn't long before I give myself up to the Lord, to be His forever. It was in my stack-yard, there among the stacks. And then He spoke peace to my poor, troubled soul, and I knew my sins were all forgiven. Oh, I knew it in a minute; I knew it as well as I know I am here; and, for a little, oh, I was so happy! Jesus did seem so wonderful lovely to me! I got up, and started to go into the house and tell my wife. But then, just afore I got out of the stack-yard, something come to me like a voice in my heart; just as plain, it was, as if somebody had spoken it right out loud; and it said to me, 'You want something more;' and I said, 'Do I, Lord? Then, dear Lord, do give it to me;' and I went back and got down there before Him again, and He did give it to me right there. I don't know what to call it, but He just filled me full with the fullness of God. He just come in and took possession of me. Why, I just give up to Him then myself and my wife, and my children, and horses, and wagons, and plows, and everything, and I hain't never took 'em back again, either. And He hain't never left me a single day—no, not for an hour—since that time. Afore that I loved money pretty well,—a little too well; and I have more now than I had then, too, and yet I don't love it at all as I did then. It ain't mine. It is all the Lord's, and I love to use it for Him. My horses and wagon, too, they are the Lord's, and I love to use 'em for Him. If a poor widow needs a load hauled, I like to go and haul it for her. If my neighbor wants a garden plowed, and he hain't got a team, I just delight to do it for him, and not charge a cent for it, either. Once I meant to build me a fine house; but now I can't afford it, 'cause if I lived in a fine house I couldn't go to camp-meetin's and leave it, for fear it would get burnt or robbed; and then I couldn't do so much for the Lord's work, either, as I can now. I can serve the Lord better in the old house; and so I like to live in it, and don't want no new, fine one.

"When I go to market now, the Lord He goes with me all the way; and I don't want to stop at them drinkin' places on the road, as I used to. I don't have to stop to light my pipe, either, for I give it up at once when the Lord filled me with Himself; for I felt that the Lord must have a clean temple to dwell in, and not one all filthy with the filthy weed. And I hain't never had one bit o' desire to touch either rum or tobacco from then till now. And I do love the Lord and His people, no matter what name they call themselves by. I do love them, oh, I can't tell you how I do love them.

"Now, I don't know what you'll think of my experience. Maybe it ain't like your'n, but the Lord, He does satisfy my soul completely; and I want everybody to know Him, and I tell everybody about Him, and what He has done for me. And He does bless it, for down in our place a good many are turning to the Lord, and we are having good times there. Blessed be His holy Name! Hallelujah! Praise the Lord!"

All who heard this farmer took note of him, that, though unlearned, he had been with Jesus; and his story was abundantly confirmed by his neighbors. Evidently he had received the Spirit immediately after having the evidence of forgiveness. The two experiences were received by him in the same hour, there in his stack-yard, as in the instance of the three thousand, on the day of Pentecost, in the temple.

Yes, beloved, it is very nigh thee. Believest thou not? I know thou believest. The Lord bless thee, and lead thee to give up all to Him, as the farmer did, and to accept all in Him, as he did, and to have Him abiding in you, and filling you evermore with the fullness of God! Amen. *(Rev. Wm. E. Boardman.)*

INCIDENT OF HUGUENOT TIMES.

BY REV. R. H. HOWARD.

THE youth of this generation can but very feebly realize the sufferings freely and bravely and often encountered in former times by those in tender years for the sake of their religious convictions.

Two hundred years ago there were hundreds of thousands of Protestants in France, called Huguenots. From time to time they were more or less grievously persecuted and afflicted on account of their religion, both Church and State combining to exterminate all those who did not give in their adhesion to the Roman Catholic Church.

At length there arose a king, Charles IX, more wicked if possible than the rest, who, at the instigation, it is said, of his cruel, bloody-thirsty mother, Catherine de Medicis, slew, in the city of Paris, in a single night, no less than twenty-five thousand Protestants, including many of the very noblest citizens of France. This is called the Massacre of St. Bartholemew's Eve. Throughout France it is estimated that something like one hundred thousand Protestants in all were slain on this dark and memorable night.

From this time, not unnaturally, the Protestant population availed themselves of all possible opportunities for emigration; and the persecuted Huguenots in large numbers escaped into the adjacent countries, Geneva, Holland, Germany, and England. North America also, which as yet had scarcely claimed a place among the nations, standing in desolate grandeur, surrounded by her lakes and forests, extended her arms to these exiled brothers; and many of the latter, accepting the call, crossed the inhospitable seas, and settled on our shores. Many of the very best families of Massachusetts, New York, Maryland, Virginia, and South Carolina are the descendants of these self-expatriated Huguenots—men who, not unlike our own New England fathers, not for conquest nor for gold, but for "FREEDOM TO WORSHIP GOD" abandoned home and native land, and resolutely established themselves in the wilderness of the New World. Nothing can well be more impressive or affecting than that rugged virtue that, for the sake of liberty, for the simple right of conscience, could thus cheerfully accept such a sacrifice. By a slight compromise of integrity, by a very moderate degree of dissimulation they might have remained unmolested in the sunny glades of their childhood, beneath their own roof-tree, living and dying, many of them, in the splendid halls of their ancestors. But no; they could die, if necessary; they could not dissemble.

At length the French king, with a view to arresting this exodus of the best citizens of the land, instead of withdrawing the hand of persecution, issued edicts imposing the severest penalties on those who were found attempting to escape from the country. For the sake of enforcing these edicts troops were quartered on Protestant districts, and billeted especially on such as were suspected of heresy. During this "dragooning" period, as it was called, twenty-two soldiers were once quartered in the family of a widow in the province of Pericord. The latter, refusing to sign a prescribed form of abjuration, was instantly and pitilessly plundered of all she possessed. At length, and on the express condition that her four children should remain unmolested, she was induced to sign, obstinately persisting meanwhile in adding to her signature, "compelled by fear." This being considered a breach of promise, her children were seized, and closely confined in convents. The eldest, a lad of eighteen, named Amadeus, with a resolution uncommon for is youth, finally contrived and executed a plan of escape. Travelling on by-roads, and along unfrequented thoroughfares, and, much of the time, under the friendly cover of the night, after many ingenious and hair-breadth escapes, he succeeded in gaining the frontier and embarking for Holland.

At the last moment, however, as bad luck would have it, through some inadvertence, he was suspected, and arrested as a fugitive. The governor of the province, before whom he was forthwith brought for trial, feeling not a little compassion for the heroic young heretic, tried kindly to persuade him to abjure, as otherwise he must inevitably, under the circumstances, be condemned for life to the galleys for attempting contrary to law to abscond from the country. The youngster, however, determined to endure even the galleys, or death, rather than renounce his faith. Several priests interposed, using every argument to convert him, offering bribes withal, one going so far as to offer to procure an excellent alliance for him, assuring him that he knew a beautiful lady, with an ample fortune, who would accept him as a husband as soon as ever he had proved himself a truly converted son of the Church. The moneyless and captive youth proudly spurned the proffer of liberty and emolument at such a price. He was now manacled, clad in the convict's garb, and required with others to take up his long and wearisome march on foot to the sea. By night he lodged in noisome dungeons; by day he was compelled continually to associate with the most abandoned and depraved. With a chain about his neck, and with bruised and bleeding feet, abjectly subject to the beck of the most cruel and tyrannical keepers, our young Amadeus, and all for sake of a good conscience, performs his long and painful pilgrimage to the galleys.

Meantime our young friend is to be subjected to yet one more temptation to abjure, more cruel, if possible more bitter than any yet presented. Benefactions from time to time were bestowed upon these wretched prisoners by the compassionate inhabitants of the cities through which they passed; and as Amadeus was conspicuous, by virtue of his fine features and noble bearing, he naturally attracted more attention than the rest. Women, faithful to the generous instincts of their hearts, especially regarded him with a tender interest, and were not slow, in many instances, to manifest the deepest sympathy on his behalf. At one place, in particular, a beautiful young girl approached him, and learning that his only crime was that of heresy, tendered him, with every evidence of the tenderest and sincerest regard, a rosary, with a crucifix attached. The young man, moved by this simple, unaffected manifestation of regard, would gladly have accepted this gift as a token from the tender-hearted maiden; but fearing lest the act would be considered as a sign of the

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abjuration of his faith, he heroically declined it, yet with many and fervent expressions of gratitude for this expression of the young lady's kindness. That evening this same young woman again sought the prison of the young Huguenot, this time bringing with her a priest, declaring that her object was the conversion of this beautiful but obstinate heretic.

Reader, can one well think lightly of a faith that could thus enable a young man, not yet twenty, to resist the allurements of youth, beauty, and still more eloquent persuasions of the tenderest of sentiments, and embrace life-long, remorseless stripes and bondage, instead? "Once, during this interview," said Amadeus, "I became faint from my emotions, and I was on the very point of yielding. I pressed the soft, delicate hand that I held to my lips, again and again, and tried to release it, but I could not let it go." The priest saw in this his yielding spirit, and seizing on this moment of weakness, eagerly whispered in his ear, "renounce your heresy, and embrace the true religion, and that hand is yours for all eternity." Crucial moment! But God gave the young man courage still to remain firm. "For eternity?" he murmured. "No," he exclaimed, with new resolution; "no; it might be mine for this life, but an eternity of misery would be the price I should pay for this gift. No; rather let me die a galley-slave, at peace with my own conscience and God, than purchase either liberty or love at such a price."

Yet, when Amadeus found himself alone; when he heard his prison door closing suddenly on him for the night; when, especially, he fully realized that sweet, sorrowful face was now gone from him forever, he sank down and wept aloud. At length his agony yielded to calmness, to peaceful slumber, to dreams. Whether waking or sleeping, he knew not; he thought he was dying. "God save me," he cried. Angels, as he thought, came to conduct him to the realms of bliss. And now, oh, how naturally, brightest and most serene of them all shone the face of the sweet Catholic girl to whom he had just bidden a last and tearful adieu. Her presence dispersed all his gloom, and made his prison-walls glow with heavenly light. Approaching his hard, uncomfortable couch, she seemed to lean over him, and raising the hand he had just forever resigned, in a soft, silver voice, she said, "this, though lost for time, yet by your fidelity you now have won for eternity."

Amadeus never knew what became of this bright angel of his dreams—this simple-hearted, beautiful creature that, in all sincerity, sought his conversion, and thus his redemption at once from earthly bondage and future wo; but often during the subsequent seven long and dreary years * of his captivity, by night and by day, when chained to his galley-oar, bending beneath the burdens of his wearisome toil, or groaning under the cruelties of hard-hearted taskmasters, he seemed to hear that same sweet voice, and to behold that same beautiful vision, "lost for time, but, through Thy truth, won for eternity."

Thus closes this tale of early Protestant constancy and suffering—one of innumerable instances of the kind, illustrating the annals of the Church of God in the past, and withal glorifying the privileges of the present, when,

> "By his own domestic vine
> May every man recline,
> And, 'neath the fig-tree's shade,
> None make their hearts afraid."

* Through the intercession of Queen Anne, of England, liberty and pardon was granted to a certain number of Protestant galley-slaves, on condition of their quitting the kingdom at their own expense. Amadeus was among the number. By the aid of the charitable the poor captives reached Geneva, where they were received amid many demonstrations of joy.

CATO'S INK BOTTLE.

"Well, Cato, what ground have you for believing yourself a true Christian?" said a minister one day to an old coloured man, whose life was not in harmony with his profession.

"Been *baptized*, massa," replied Cato, placing marked emphasis on the word "baptized."

The minister vainly tried to convince Cato that *more* baptism could not make him a Christian. Cato was stubborn on this point, for he had been taught that the water of baptism cleansed the heart of its sinfulness. He believed in baptismal regeneration. The poor fellow knew nothing of the work of the Holy Spirit on the heart.

Just then a happy thought struck the minister's mind. He left Cato into his study, took an empty ink-bottle from the shelf, and holding it up, said:

"Cato, do you suppose I can clean this bottle by washing the outside with water?"

"No, massa; you must wash de inside too, if you would have him clean," said Cato, with a grin of self-approval.

"Very good, Cato," rejoined the minister; "now do you suppose that water applied to the *outside of the body* of a man can cleanse sin from his *heart*, which is *within him?*"

"I see it now, massa; I see it," said Cato, placing his hand on his brow. "My heart is like de inside of dat bottle. Baptism no cleanse de *inside*. I'se will seek de power of de Holy Spirit to make my heart clean inside."

Thus, by means of an old ink-bottle did this worthy minister overthrow Cato's faith in baptismal regeneration, and lead him to seek the inward washing of which baptism is only the symbol.

Reader, are you like *an ink-bottle washed on the outside only?* Have you, like Cato, substituted the *form* for the *spirit* of religion? If so, ponder the following words of the apostle:—

"Not by works of righteousness which we have done, but according to His mercy He saved us, *by the washing of regeneration and renewing of the Holy Ghost*, which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life."

TELEGRAPHIC NEWS.

Berlin, 23rd September: The *Official German Gazette* lengthily explains the policy of Germany, in reference to the Eastern Question, as being a reserved expectant attitude supporting the wishes of the friendly Powers who are directly interested.

Rome, 23rd: The Pope has lately held two Consistories, and has appointed six Italian Cardinals, as well as several European and South American Bishops.

St. Petersburg, 23rd: The Russian Exploring Expedition up the Valley of the Attreck has returned to its original starting point, the advance to Merv having been rendered impracticable by the exhaustion of the men, owing to the excessive heat.—A second expedition is now on the march.

London, 25th: The Postmaster General, replying to the East India Association, said that he fully recognised the importance of making a reduction in the present Indian Postal rates, and that it was with this view that the question of India becoming a party to the General Postal Union was being considered.—H. R. H. the Prince of Wales will embark for India at Brindisi on the 16th of October instead of from Venice as was expected.—Turkish accounts have been received that severe fighting in Bosnia and the Herzegovina continues.—Spain is despatching 16,000 troops to Cuba.—Obituary—General Simcoe Baynes.

Belgrade 26th: The British, French, and Russian Consuls have arrived at Trebinje, their conciliatory mission to the insurgents having completely failed. The Consuls were unable to see the leaders of the insurrection.—Servia continues mobilising her troops. Two officers have been shot by the Turks on the frontier. Great excitement prevails in Servia.

London, 27th: The *Observer* states that Government intends strengthening the China Squadron.—H. M. Troopship *Euphrates* has sailed for Bombay, *via* the Suez Canal.

Constantinople, 27th: The German, Austrian, and Italian Consuls have returned to Mostar, and report that the insurgents demand an armistice, and that the European Powers should guarantee them certain reforms. The Porte refuses to make any concessions until the insurgents submit.

London, 28th: The *Times* of to-day publishes a telegram from Shanghai, stating that the Chinese shun the effectual performance of the terms agreed upon at Tientsin, and that Mr. Wade has notified his intention to leave Pekin on the 13th October unless a satisfactory settlement is come to.—The *Sarapis* and Royal Yacht *Osborne* have sailed for Brindisi.

29th: The London press to-day discusses the gravity of the situation in China, and unanimously approves the firm attitude taken by Government and by Mr. Wade.—The Admiral and four war steamers are now at Chefoo.—There have been destructive gales and floods in the North of England and Ireland.—Obituary—Colonel C. A. M. Balders, 17th Lancers.—The Court-Martial appointed to try the officers and ship's company of H. M. S. *Vanguard* has closed. The verdict of the Court attributes blame to the management of H. M. S. *Iron Duke*, and severely reprimands Captain Dawkins, of the *Vanguard*, who is dismissed from the command of his ship.

Paris, 29th: M. Leon Say made a speech demonstrating the growing prosperity of France, and stated that the indirect taxes now amount to from 60 to 70 millions above the estimates of Government.

St. Petersburg, 30th: The *Journal of St. Petersburg* deprecates any diplomatic intervention with Turkey but insists upon the necessity of reforms.

PASSENGERS SAILED.

Per P. and O. Str. *Khedive, 24th*, additional:

For Southampton.—Lieut Maltby, Mrs Bennett and infant, and Sub-Lieut Berkeley.
For Brindisi.—Mr A Dick Cunningham and Mr Gasper Gregory.
For Venice.—Major Shoturton and Captain Charles.
For Aden.—Mr Alex Sugon and Mr S J Cohen.

Per Str. *Sumatra, October, 1st:*

For Genoa.—Mr and Mrs H Lefevre and child, Mrs A F Betts, Miss Bere, Colonel Skottowe, and Mr C J Stone.
For Naples.—Mr J Aspin.
For Port Said.—Mr Paolo Lezzani.

PASSENGERS ARRIVED.

Per P. and O. Str. *Zambesi, 30th:*

From Southampton.—Mr J Humby, Mrs Withers, Mr A B Nixen, Mr H Cookson, Capt A L Towys, Lt and Mrs Ewing, Mr Malcolm Low, Mrs Paxton, child, and infant, Mr G H Wright, Mrs Watkins, Col and Mrs Barclay, Mr H E Bale, Mr and Mrs D Cook and infant, Mr and Mrs J H Webster and three infants, Mr W Pope, Miss Z Swift, Mrs Dare and infant, Mrs Sadler and infant, Miss Parish, Mrs J Miles, Mr J Heenan, Mr P H Heenan, Mr J J Hutton, CE, and Mr J Andrews.
From Brindisi.—Mr and Mrs V A Smith, Mr and Mrs T L Brown, Dr. G W Bensley, Mr R Brookes, Col P M Macdonald, Miss Gabell, Surg-Major Bidie, Mr F Fawens, and Mr Mong Mya.
From Venice.—Mr T E Glover, Dr C E Bensley, Mr T J Preswell, Dr J N Continho, and Mr H B Finlay.

Domestic Occurrences.

MARRIAGES.

MONAHAN—McMILLAN, September 27th, St. Andrew's Church, Fort, by the Rev. D. Macpherson, Andrew C. Monahan, to Ellen Louisa, second daughter of Charles McMillan, Esq.

DEATHS.

FINLAYSON—September 26th, at Malabar Hill, David Stuart, infant son of Mr and Mrs. D. Finlayson, age 5½ months,
NAZARETH September 24th, at Mahim, Mary Anne, wife of Mr. F. Alexander Nazareth,
LEAHY—September 15th, at Sukkur, Upper Sind, Henry Nash, the infant son of Honorary Surgeon Leahy.

"BOMBAY GUARDIAN."

Subscriptions received from September 16th to 30th, 1875.

P. Goulden, Nov. 13, 1875, Rs. 6; Corporal T. Bishop, Oct. 1, 1875, Rs. 2-6-6; J. Kingsmill, April 12, 1876, Rs. 8; J. G. Coleman, Sep. 19, 1875, Rs. 9-10; S. Macdonald, Aug. 1, 1876, Rs. 8; Mrs. Bartley, Oct. 11, 1875, Rs. 2; Rev. R. Clark, July 25, 1876, Rs. 9-10; P. D. Gearing, Sep. 6, 1876, Rs. 9-10.

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Bombay, 12th September 1874.

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